

# QUACKERY IN RELIGION

AND

ITS DREADFUL RESULTS;

BY THE

REV. D. FALLOON HUTCHINSON,

BEING

A REPLY TO A DISCOURSE PUBLISHED BY MR. SPURGEON, OF  
ENGLAND, AGAINST BAPTISMAL REGENERATION AS TAUGHT  
IN THE PRAYER BOOK AND CATECHISM OF THE  
CHURCH OF ENGLAND.

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SECOND EDITION.

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"For the time will come when they will not endure sound doctrine; but  
after their own lusts shall heap up to themselves teachers, having itching ears.  
—2 Tim. iv. 3.

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TORONTO:  
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# BAPTISMAL REGENERATION.

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The doctrine of our regeneration in baptism is interwoven with every book in the New Testament, and is made the foundation of every Christian duty. It is clearly understood and faithfully taught by every section of the Church having any claim on antiquity, or in other words, that can trace its origin and ministry to Christ; while it is a fact that should not escape our attention, that all self constituted societies, and the teachers which they heap up to themselves, most resolutely misrepresent and oppose it. This arises, 1st,—from the very limited knowledge which such teachers possess of Divinity, their ideas of religion being narrowed down to their own sect, and in some instances to their own neighborhood; 2ndly,—from the absence of the Holy Ghost in their hearts to enlighten them; as His Divine influence is not promised to those who remain outside of His Church, much less to such persons as teach for doctrines the commandments of men, and substitute human appointments for the divine ordinances; and 3rdly,—and chiefly, from the malice and hatred entertained by the enemy of all souls against this living truth of inspiration.

Like the Holy Eucharist, the blessed sacrament of Baptism has two parts, the visible and the invisible. The application of water upon the infant's forehead is the visible sign and seal of the Covenant, or sacred contract entered into between the Lord himself and his baptized people; while the inward part or thing signified by that sign, is a death unto sin, and a new birth unto righteousness, effected through the influence of the Holy Ghost, which produces this new birth. Now in order to know the full benefits of baptism it is necessary to understand the nature of the covenant of which this Christian sacrament is the seal. The baptismal covenant embraces every blessing which a merciful God has promised to bestow upon his people for time and eternity; among other things, the remission of

sins, Acts ii., 38 ; the gift of the Holy Ghost, Acts ii., 39 ; regeneration of the Spirit, John iii., 5 ; and everlasting life, John iii., 16 ; no blessing being promised us in the divine word except that which God has sworn to give us in the covenant of our baptism. On this occasion I shall confine myself to the *new birth*, proving I trust to the satisfaction of my readers, that it is promised by him who cannot lie, Tit. i., 2 ; and whose promises are all yea and Amen, 2 Cor., i., 20 ; to be given to every infant who receives the divine sacrament.

We are frequently told by the sectarians that the Church teaches that water sanctifies the heart, and regenerates the soul, but such is not the case. It is not the water, nor the clergyman, nor even the prayers that regenerate, but the divine Spirit, according to the promise made to us in that sacrament. In St. John, iii., 5, our blessed Lord taught this great truth to Rabbi Nicodemus, "Except a man be born of *water* and the *spirit* he cannot enter into the Kingdom of God." In this passage our divine Saviour pointed out to the ruler of the synagogue the two parts as essential to the one sacrament ; first, the outward and visible sign—*water*. "Except a man be born of *water*," and secondly, the inward and spiritual grace given unto us, "Except a man be born of *water* and the SPIRIT, he cannot enter into the kingdom of God." On this point the sectarian positively contradicts Christ, for he says there is no such thing as regeneration by water, but we have the assurance of our blessed Lord that "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Knowing then that her Saviour cannot misrepresent his own sacrament the Church teaches all her children to believe this great truth as an article of faith, viz. : that "Except a man" (*'tis*) a person young or old, "be born of water and the spirit he cannot enter into the kingdom of God." There is, then, such a thing taught in the New Testament as baptismal regeneration.

A sermon has quite recently been placed in my hands, published in 1865, by Mr. Spurgeon, an English Baptist preacher, in which he throws any amount of ridicule upon this doctrine

of Christ, and very much laments that it is gaining ground so fast in England. If this be true, as we hope it is, we have no doubt but that Satan laments the spread of the scriptural truth about as much as Mr. Spurgeon does; for we are quite sure that the arch enemy heartily hates to know that by holy baptism the children were snatched from him in their infancy, and that the knowledge has been communicated to them that they were thus "made members of Christ, children of God, and inheritors of the kingdom of Heaven." If Mr. Spurgeon can read he must certainly know that the Lord Jesus preached this great truth to Nicodemus. Why, then, I ask does he so much regret that the word of the Lord should spread so rapidly in England? Simply, we answer, because our blessed Lord was no Baptist, but taught with authority the saving truths which distinguish his Church from the sects of the present day.

But Mr. Spurgeon says, "he will confront this doctrine of Christ," born of water and the Spirit with this one assertion that baptism without faith saves no man. Very true, but the very act of baptism is an act of faith; adults would not approach the font unless they believed on Jesus, nor would parents present their children to Christ in that sacrament unless they believed in his name; at all events St. Peter in speaking of Noah's Ark says: "The like figure whereunto baptism doth now save us," 1 Pet., iii., 21. Does it indeed? Then in the name of all Christendom, we ask what does Mr. Spurgeon mean when he tells his poor deluded followers that St. Peter uttered a lie when he wrote those words: "For that in baptism we are not saved?" We verily believe he does not himself know, only that he hates the church which is the glory of his native land.

On pages 15 and 16 of the discourse referred to, the profane man\* makes ridicule of the beautiful and scriptural service for baptism, and finds especial fault with the catechism. We are not astonished at this. It is natural he should hate the catechism

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\* Our readers cannot forget that some time since, the very friends of this profane man, censured his conduct, when in visiting a parish church in England he called the baptismal font a spittoon; but such profanity is only in accordance with the intruder's profession.

so long as he makes money by remaining in his sins ; for let the children be all faithfully catechised, and the poor misguided man would very soon have no hearers. He profanely repeats the first question and answer in that precious document—"What is your name?" and "Who gave you this name?" "My Godfather and my Godmother in my baptism, wherein I was made a member of Christ, the child of God, and inheritor of the kingdom of heaven;" and then he impiously exclaims: "Why, the jails are full of the members of Christ, thousands of the children of God are at penal servitude, and inheritors of the kingdom of heaven have been executed!" Suppose we grant the truth of all the profane man utters on this subject, does it follow that the persons referred to were not made members of Christ, children of God, and inheritors of the kingdom of heaven, they being brought into that state in the covenant of their baptism? Most assuredly not. The prodigal was a *son* when in rags he was feeding swine; the rich man in hell was addressed by Abraham as a son, Luke xvi., 25; and Ephraim, when following his vile practices was acknowledged by the Almighty himself as his *son* and *child*—Jer. xiii., 20; although finally it was said of him, "He is joined to his idols, let him alone." Hosea v., 17.

At all events, if Mr. Spurgeon had ever read the New Testament attentively, he might have had the honesty to tell his hearers, that much as he hated the catechism, the language complained of was given in the very words of inspiration! Why did he not candidly confess that it was not the prayer book, but the Holy Scriptures that were at fault? Nor will we permit him to evade the truth, for we will hereby compel him to see the teaching of both, which we now place before him in the following manner:

Does the prayer book teach us that in baptism we are made members of Christ?

So do the Holy Scriptures, thus: "Baptised into Jesus Christ." Rom. vi., 3. "Baptised into Christ." Gal. iii., 27. "Baptised into one body." 1 Cor., xii., 13.



Does the prayer book tell us that in baptism we are made the children of God, that is, *regenerated* or *born again*?

So do the Holy Scriptures, thus: "For ye are all the *children* of God by faith in Christ Jesus; for as many of you as have been *baptised* into Christ have put on Christ."—Gal., iii., 26. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor., iii., 1.

Does the prayer book teach us that in baptism we are made inheritors of the kingdom of heaven?

So do the Holy Scriptures: "Inheritance among them that are sanctified." Acts xxvi., 18. "In whom also we obtained an inheritance." Eph. i., 11. "If *children*, then *heirs*." Rom. viii., 17.

Now, it is a plain fact to every reader that the above passages of holy writ use the very same expressions which the prayer book adopts, and which Mr. Spurgeon condemns, and not only so, but in the plainest manner imaginable they teach the doctrine of baptismal regeneration. Thus St. Paul says to the whole Gallatian Church, "*Ye are all the children of God* by faith in Christ Jesus; for as many of you as have been baptised into Christ have put on Christ." Gal. iii., 27. Now, we all know that the expression "*Children*" implies generation, and children of God implies *regeneration*, as no one is a child of God until born again or regenerated. But were there no hypocrites, no carnally minded persons among these children? St. Paul himself, who knew them best, answers the question; for he tells them he had labored in vain among them, and although he calls them "little children," he assures them at the same time that Christ was not formed in them. Gal. iv., 19, 20. And yet to such Christians as these he writes: "Ye are all the children of God," giving them at the same time the reason why he said so, "*for as many of you as have been baptised into Christ have put on Christ*." Every one of the baptised are thus pronounced by an inspired apostle as *regenerated*; for God's covenant never fails. On our part it may be broken, but God

always performs his part ; and we may be sure, therefore, whenever we enter into the covenant of our adoption, we are *adopted* ; for God is faithful that promised : the baptised are all, therefore, " the children of God by faith in Christ Jesus."

It is perfectly useless for Mr. Spurgeon to tell us that these baptised *regenerates* had all living faith in Christ, as the whole drift of the Epistle is proof against him ; for when we read of grown persons being baptised on their faith, we are informed in the connection what that faith was on which they were baptised. " I believe that Jesus Christ is the son of God, and he baptised him." Acts viii., 37, 38. This was quite sufficient for baptism, afterwards that faith was to be ripened and strengthened, in order to realize those benefits which were secured to the subjects of baptism in the covenant.

Mr. Spurgeon tells us he protests against the Church of Christ. " We protest," he says, " that persons are not saved by being baptised." St. Peter and St. Paul, in these passages which I have just quoted, both declare that in the sacrament of baptism *we are saved*, so that it is just as well that he is taken off our hands. And let it be from henceforth remembered, that the controversy is no longer between Mr. Spurgeon, of England, and the Church, but between him and the New Testament, including our blessed Lord and his apostles.

On page 21 of the sermon under consideration, Mr. Spurgeon teaches the grand secret of baptist irreverences and immorality. He enquires who gave the sponsors authority to say in behalf of the child, " That is my desire," assuming that the child's own independent authority was indispensable in the matter. We reply, the parents gave the sponsors that authority. Human and divine law make the child as part of the parents self ; at least, until it arrives at years of accountability. This is the case in all business transactions, and it is especially so in the case of their consecration to Christ in holy baptism.

Mr. Spurgeon enquires, " How can a man stand up in his pulpit and say to the baptised, ye must be born again, if they were born again in baptism?" We answer, he could not, only



in profanity and sin ! No learned man could make such an assertion. The statement itself would necessarily imply that our faithful Creator had violated his oath, which we know is impossible ; therefore we never say to the baptised, "Ye must be born again." And if Mr. Spurgeon can find us one such instance in the whole New Testament of the New Birth being urged upon the baptised, we will at once give up the controversy. We have reason to fear that he is constantly mistaking the Baptist Hymn Book and formula for the living spring of inspiration. On page 26, he says he wants Luther to tell the men of this generation the truth. Then let Luther be heard. He says in his sermon against the baptist heresy that that system which rejects infants from the covenant is diabolical from top to bottom ; and in the second article of his confession he tells the world that he holds to the truth of being born again in baptism, while in his catechism he teaches that baptism delivers from death and the devil, and gives everlasting salvation to those that believe as the word and promises of God declare.

On page 24 he says that a man must know himself saved before he is baptised. How negligent then the apostles must have been in the case of Simon, the sorcerer. They ought to have enquired particularly into his religious experience before baptising him, but unfortunately for Mr. Spurgeon's cause, "they had not so learned Christ." The mere statement of the absurdity is sufficient to refute it.

I will now take the liberty to give my readers a few parallel cases : a man must know himself to be the husband of a wife before he enters into the covenant of marriage with her ; a man must know he has a full ownership in a property before he enters into a contract for it ; a man must know that he is in heaven before he does the first thing of preparation to get there !! Such is the logic of Mr. Spurgeon and his fellow intruders into the sacred ministry !!!

In reading every line of Mr. Spurgeon's sermon, entitled "Baptismal Regeneration," we confess ourselves not a little

astonished. Not one "thus saith the Lord" is given in the whole sermon; but we have "thus saith Mr. Spurgeon" abundantly set forth. On page 35 his egotism knows no bounds. He says: "Many clergymen tried to answer my sermon, but failed." "None can reply," he gravely assured his admiring audience!!

Instead of meeting the arguments, he says "he will drive at them," whatever he means by that, and here follows his best "drive:" "Baptismal regeneration is out of character with Christ's teaching!" "How could Christ connect regeneration with a peculiar application of aqueous fluid?" Very complimentary, surely, to the Saviour of mankind! How could he do it? aye, that is the question. Very believing views of the power of the Creator of heaven and of earth, of the great Being that anointed the eyes of the blind man with clay and he received sight, and that said "Let there be light" and there was light."

Mr. Spurgeon enquires what is the necessary connection between water baptism and the overcoming of sin? We reply, "The word of God." Without that word there would be no connection; with that word there is every connection. But where is the word, enquires Mr. Spurgeon, to prove that remission of sins is connected with water baptism. We answer, in Acts ii. 38: "Repent and be baptised, every one of you, *for the remission of sins.*" Again, in Acts ii. 16, Ananias said to Saul of Tarsus: "Arise and be baptized and wash away thy sins." We hope Mr. Spurgeon will never ask that question again, especially when we inform him what our Lord said to Saul of Tarsus in answer to the enquiry "Lord what wilt Thou have me to do?" "Arise and go into the city, and it shall be told thee what thou must do?" (Acts ix. 6) and when he arose and went into the city for further instruction, Ananias said to him, "Arise and be baptised, and wash away thy sins."—Acts ii. 16.

On reading Mr. Spurgeon's sermon attentively, can we any longer wonder at the statement which daily forces itself upon the thoughtful consideration of the Christian, that the Baptist

heresy is the most irreligious one in Christendom? When such profanity and wickedness are publicly taught by the teachers of that sect, and that, in the noonday glare of the nineteenth century, we need not be surprised at the fearful results in every Baptist community in the world, from the followers of Matthias to those of Mr. Alexander Campbell. Here we find a society of men and women organized for the evident purpose of disobeying the express commands of Christ (Matt. xxviii. 19, 20), and also for the purpose of rejecting the teaching of that ministry which he has promised to be with unto the end of the world. Nay, more, for the purpose of ruining the souls of their own offspring by placing them as heathens in the midst of a Christian community. It looks very like contempt for the divine institution when they name their children as they do their domestic animals, thus, by their own wicked acts, making their dear little ones to be strangers to the covenant of promise. Then again, with a great many other sects, they aggravate their profanity by intruding, into what they ought to regard as a sacred office, the lowest of the people, a practice fraught with impiety, and clearly condemned in the divine word (1 Kings, xii. 31).

The result of all this is too painful and fearful for any Christian to contemplate. They sow the wind and they reap the whirlwind! Would you see the result of this kind of teaching?—go to any Baptist settlement in the whole world, and then you will be able very readily to judge the tree by its fruits. Ask the profane, the scoffer and the deist in such a community, "Were you brought up to no kind of religion?" and in nine cases out of ten you will receive the reply which many others have received, "My father and mother were Baptists; they left me to choose my own religion and I chose none." And how could it be otherwise, when in infancy they had not been baptized, and the parents could not therefore teach them that they were "members of Christ, children of God, and inheritors of the kingdom of heaven." On the contrary, the unfaithful parents taught their dear little ones that they had never been

given to Christ in his own ordinance, and were therefore free to choose for themselves any religion that they pleased. The first lesson they received from their parents was that they were children of the devil, and that no divine vows had been imposed upon them. When young they occasionally accompanied their parents to the meeting-house, but only to be confirmed in their irreligion and profanity. They knew the preacher to be illiterate and ignorant, not even understanding the common English Bible, and they disrespected both the man and his preaching. They understood full well that he would have been much better employed at his trade or calling than by intruding himself into an office for which he was by no means qualified, and the result is too notorious and painful to be dwelt upon: in most cases they become hardened scoffers, and irreverence becomes their religion. The parents themselves are disrespected by their own offspring, who often speak of them as "the old man and the old woman," superiors are treated with indifference, and a diabolical democracy, in their case, assumes the place of true Christianity. The very meeting-house comes in for its share of disrespect, not only by the children, but by those who profess to worship within its walls, and all seem to know that it is not God's temple, in which he has promised to abide for ever. Sin, we are told is contagious, and we are sorry to believe that the evil influence of such professors is felt in many of the surrounding sects, among whom the dear old Church Catechism is either disrespected or unknown. Not many weeks ago, in the city of Toronto, a clergyman was present, and saw with his own eyes, and heard with his own ears, the desecration of a sectarian meeting-house. An auctioneer from Detroit stood on the platform, which was placed in front of the pulpit, and in order to extort money from the people, used blasphemous expressions peculiar to the Republic of the United States; tickets were sold for a lecture to be held in the same house, and to amuse the audience the performer on the organ made it imitate the bagpipes, and played to their satisfaction the good old tune of "Rory O'More," which he thought

very appropriate to the character of the meeting-house. He next made the organ imitate the drum and fife, and delighted his religious friends in the meeting-house with "The Girl I left behind me;" the performer each time being loudly encored, had the pleasure of repeating his profanity, in what they would have us believe was the house of the living God, and which they pretended to have dedicated to His service.

The fearful effects of sectarianism are felt throughout the length and breadth of our land; the children of the sects sometimes attend church, but, we are sorry to say, with the same irreverence that they visit the meeting-house; not one in fifty of them can repeat the Creed, the Lord's Prayer, or the Ten Commandments, and this is not to be wondered at, when their teachers exhibit such gross ignorance of everything sacred and churchly. An Englishwoman, publishing a history of her life a short time ago in New York, mentioned the solemnities of Good Friday, but the sectarian editor fearing the readers would not understand what that meant, added a foot-note: "*Good Friday—a festival peculiar to the Church of England.*" The book with the foot-note I have now before me. A so-called Rev. Professor of the University of Iowa gravely inquired of me what Christmas Day meant; while a sectarian in Chicago wiser than the rest, issued two years ago a circular to all the ministers of the city for a collection to be taken up in their meeting-houses for some charitable object, and added, "what day could be more appropriate than Christmas day, which was honored above all other days in memory of the death of Christ." We are far from taking pleasure in these painful considerations, which are only introduced to show that there is really no safety out of the ark of Christ's Church. There, the young are given to Christ in Holy Baptism; there they are catechized from week to week and prepared for the solemn rite of confirmation; there, they are taught to reverence the sanctuary; and there, they are reminded of their duty to God and man in the following beautiful language of the Catechism: What is your duty towards God? My duty towards



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God is to believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life. What is thy duty towards thy neighbour? My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me, to love, honour and succour my father and mother, to honour and obey the Queen and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters; to hurt nobody by word nor deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering; to keep my body in temperance, soberness and chastity; not to covet nor desire other men's goods, but to learn and labour truly to get mine own living and to do my duty in that state of life unto which it has pleased God to call me.

Reader, keep away from the discordant elements of the sectarian Babel; love God with all your heart, mind, soul and strength, and your neighbour as yourself; and you will obtain God's blessing while you live, and after death you will rise to those joys that are immortal, and shine in the kingdom of your covenant Father for ever and ever. Amen.